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ABSTRACT

Using observation and interviews, researchers studied a small sample of Accelerated Christian Education (ACE) schools in six towns in northwest Texas to identify aspects of the schools' operations that might be applicable to public education. Interviewees at each school included the chief administrator and some teachers, monitors, and students. Information was gathered on the schools' physical facilities, the student body's ethnic composition, disciplinary methods, curriculum, administrator and staff backgrounds, tuition and fees, and academic incentives. Preliminary research at ACE headquarters in Texas gave an overview of the nationwide association of 3000 fundamentalist Protestant schools and of its system of lesson modules, annual school visits, brief training of school staff, and fee schedules. The growth of the ACE association is seen as related to the history of Christian schools in the U.S. and to current public disaffection with public schools. The research results comprise 25 observations and recommendations about aspects of ACE schools useful or not useful to public schools, involving such areas as student-teacher ratios, parental support, individualized curricula, discipline, and school philosophy. (RW)

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A STUDY OF ACCELERATED CHRISTIAN EDUCATION SCHOOLS IN NORTHWEST TEXAS

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INTRODUCTION

The authors became interested in the Accelerated Christian Education schools after visiting one of the schools in Amarillo, Texas. Although both have been committed to public tax supported schools for many years, they saw some aspects of these programs that could possibly be used in public schools.

Although the plight of public education has probably been exaggerated, there are many problems, some of them severe, that need attention.

The authors could find too little written about private education and almost nothing written about the ACE (Accelerated Christian Education) programs. Almost all research in education seems to be conducted by educators who are concerned with public education.

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The authors wish to thank James Woodyard, Director of Research; Max Sherman, President; and Gail Shannon, Executive Vice President, West Texas State University, for making this research possible.

The writers started the project by reading what related literature that was available. Then they visited the national headquarters of ACE in Lewisville, a suburb of Dallas, Texas. At the time of the visit, October 1979, the headquarters was in the process of being moved from Garland, Texas.

Later during the 1979-1980 years, the researchers visited

most of the ACE schools in northwest Texas. These schools visited were in Dalhart, Amarillo, Wheeler, Lazbuddie, Plainview, and Lubbock. When visiting, the investigators talked at length with the chief administrator, interviewed some teachers and monitors, carefully analyzed the physical facilities, observed pupils in action, and interviewed a few pupils. When possible a collection was made of materials such as handbooks, policy manuals, etc.

The authors recognize that this study, based on a few schools in northwest Texas, does not necessarily represent all of the more than three thousand ACE schools. However, since a great deal of similarity was observed among the schools, perhaps some degree of generalization will be valid. The researchers hope to extend this research in the future.

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HISTORY OF CHRISTIAN EDUCATION

As all students of education know, public education is mostly a late nineteenth and twentieth century phenomenon. Education in the United States was mostly church related during the seventeenth, eighteenth, and most of the nineteenth centuries.

Even the first so-called public schools established in Massachussetts colony in the 1640's had as a main purpose to teach children to read the Bible and thus escape the "Old Deluder Satan". Early church schools were the concerns of "Anglicans in Virginia and Carolinas, the Catholics in Maryland, the Puritans in New England, the Dutch Calvinists in New Netherlands, and the Quakers, Swedish, and German Lutherans, Moravians, Dunkards and Mennonites in Pennsylvania."[1]

Catholic education rose rapidly during the nineteenth and twentieth centuries. There were many reasons for this growth, and a major one was the anti-Catholic attitudes of many of the early protestant schools. The Roman Catholic enrollment had reached 5,600,519 in the 1964-65 year.[2] This number, however, decreased by forty percent during the next twelve years.[3]

There was no mention of education in the U.S. Constitution

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[1]Otto F. Kraushaar, Private Schools from Puritans to the Present, (The Phi Delta Kappa Educational Foundation, Bloomington, Indiana), 1976, p.7.

[2]Virginia Davis Nordin and William Lloyd Turner, Phi Delta Kappan, (Feb. 1980), p.391.

[3]Ibid.

since no one considered education to be a governmental responsibility during that era. Now all fifty states consider education to be primarily a responsibility of the state, and all state consitutions guarantee a free public education for all children within their jurisdictions.

During the twentieth century many church schools closed when it became clear that private schools had difficulty with finances since their constituents had to pay taxes for public schools and pay additional for tuition, fees, and materials for private schools. Then too, many protestants believed religious instruction could be provided by Sunday schools, after school instruction, and by families.

RECENT HISTORY

In recent years, primarily since 1965, there has been a dramatic growth in non-Catholic, non-public education. "Between 1965 and 1975 the number of students enrolled in such schools increased from 615,548 to 1,433,000 or 134.4%, according to an estimate by the Bureau of Census.[4]

According to a preliminary study by the National Center for Education Statistics, more than eighteen per cent of the nation's elementary and secondary schools are now private.[5]

It seems that this dramatic increase is not among the more traditional church schools such as Roman Catholics, Lutherans,

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[4]Nordin and Turner, op.cit., p.391

[5]Phi Delta Kappan, Jan. 1980, p.308.

and Adventists. Apparently, this increase is in schools connected with the fundamentalist church related schools such as the ACE group. Fundamentalist churches represent several denominations such as Assembly of God, Church of God, independent Baptist bodies, and churches affiliated with no denomination. These churches usually believe in a "born again" experience, literal interpretation of the Bible (usually the King James version), and church attendance several times each week. These groups usually disapprove of rock and western music, television and movies, long hair on boys, and makeup and slacks and shorts for girls.

It is difficult, and perhaps impossible, to analyze all of the factors responsible for this tidal wave of fundamentalist schools.

An immediate suspicion is based on the hypothesis that these schools result in an institution to escape integration and forced bussing. Studies nationally, and in northwest Texas, indicate a very large majority of students in fundamentalist Christian schools are white and fewer than two per cent are black.[6] However, all of the schools visited adamantly stated they were open to all races. These two researchers believe that almost all of these schools sincerely welcome all races and that these schools are not "racist academies."

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[6] Ibid., p.392.

REASONS FOR INCREASES

These writers believe a major reason these schools are increasing in popularity is due to the disaffection with public education during recent years. Newspapers and conservative columnists such as Paul Harvey and James J. Kilpatrick have been severe critics of public education; they have lavishly extolled the successes of these Christian schools. It seems that the media have published everything negative about public education and studiously avoided any positive aspects of public education. In fact, an area editor was quoted as saying he was only interested in printing derogatory articles about schools. A great hue and cry have arisen concerning the inability of high school graduates to read, attacks on teachers, drugs and alcohol in schools, and declining test scores.

PHILOSOPHICAL DIFFERENCES

There are fundamental philosophical differences between advocates of Christian education and public education. Administrators of these Christian schools consistently believe public schools are based on humanism and their schools are based on God and the scriptures. They define humanism as a belief that man can solve his problems, whereas these schools put God first and believe that all wisdom comes from a divine being.

Patrons and administrators in Christian schools are usually

regular church goers and believe the church and family have the total responsibility of education. They fervently believe this role has been subverted by governmental bodies during the past one hundred years. These parents evidently believe the cost of Christian education is worth whatever it takes.

Christian school administrators do not seek nor want approval by state and regional accrediting bodies. To do so would be to refute their reason for existence. These administrators, who are often preachers, believe the school is a ministry of the church as much as the regular worship services.

These people usually see all human nature as depraved. This means that children must be strictly disciplined and controlled by the authority of adults, the church, and the Bible. Corporal punishment is seen as not only necessary but commanded by God through the scriptures.

FUTURE PROJECTIONS

It seems clear that this movement is likely to increase and more schools will arise and more parents will take their children from the public schools. Heretofore, courts have not given tax credits or vouchers for parents with children in non public schools. If a precedent setting Supreme Court decision permitted some tax relief or indirect tax support for Christian schools, the growth would be greatly increased. Proponents of public education think this kind of decision would eliminate the free public education experiment.

ACCREDITATION

None of the ACE schools surveyed were accredited by the Texas Education Agency, and none of them plan to seek such accreditation. ACE considers accreditation to be a farce. ACE considers state accreditation as a violation of the First Amendment to the U.S. Constitution. Texas does not require church schools to be accredited. There are, however, some states which do require church schools to be state accredited. In these states ACE, when challenged, has gone to court and won.

THE ACE NATIONAL ORGANIZATION AND INDIVIDUAL SCHOOLS

The ACE national organization produces the PACE's which are used in the schools, provides training for principals and consultants, and provides for an annual evaluation visit to a school by an ACE representative.

A church desiring to start an ACE school must make formal application to ACE headquarters. The application form contains a Statement of Faith and Practice and the applicant must sign that it agrees with this statement. In essence this statement asserts that all parts of the Bible were divinely inspired and are without error, that there is one God who created man, that Jesus Christ is the Saviour, that man is a fallen creature who must be born again, and that Christians should live a life of righteous works. The application also asks whether the applicant

church supports the National or World Council of Churches. Churches that do support either Council will not be allowed to establish an ACE school unless they sign a disclaimer.

The local church or school is required to do four things in order to set up a school.

1. It must set up a learning center.
2. It must send the pastor and/or principal and the supervisor to ACE headquarters for a week's training. These persons are trained in the philosophy of ACE, how to discipline, and chain of command.
3. It must use ACE materials at least in mathematics, social studies, science, and English.
4. It must follow ACE procedures in the operation of the school.

Schools must pay ACE an initial fee of $950.00. During the nine months of school operation the school pays the following maintenance fee:

1. $3.00 per month per student during the first year of operation.
2. $2.00 per month per student during the second year of operation.
3. $1.00 per month per student during the third year of operation.

If a school does not qualify for model or merit status after the third year of operation, it must continue to pay a monthly maintenance fee based on the following schedule:

1. $1.00 per month per student for the first 100 students.
2. $.90 per month per student for each student over 100

students up to 200 students.

3. $.80 per month per student for each student over 200 students up to 300 students.
4. $.70 per month per student for each student over 300 students up to 400 students.
5. $.60 per month per student for each student over 400 students up to a monthly maximum fee of $500.00.

Ace charges $.85 for each PACE ordered by a school.

ACE does not set up standards which schools must follow for admitting students or for employing staff. They leave this strictly to each school.

PHYSICAL FACILITIES

Accelerated Christian Education schools can be found in almost any type of building, such as remodeled downtown business buildings, former residences, and churches. Typically, though, the physical facilities of ACE schools tend to be the church facilities, whatever they may be. This is due to the fact that most of these schools are started by established churches. They have building space which is generally idle during the week and thus have available space which can be adapted to provide a school facility. This adaptation typically involves the building of student "offices", or study carrels, around the walls of a room or rooms. These offices are made from plywood and are usually built by volunteer labor.

None of the facilities investigated in this study had science laboratories, gymnasiums, or cafeterias. Most schools

provided a room in which students ate lunches brought from home. In some instances, a microwave oven was provided for heating food brought from home. Although all of the schools give children play breaks, there was little equipment available to play on or with.

DISCIPLINE

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him," (Proverbs 22:15). Accelerated Christian Education schools base their discipline rules and regulations on such Bible verses, and have stringent discipline in comparison to the discipline in public schools.

ACE schools tend to require that the parents sign a statement of agreement with and support of the rules of discipline before they will accept their children as students. Some schools go as far as to require that parents sign a notarized statement giving the school complete authority to discipline a child.

A demerit system seems to be the core of the ACE schools' discipline program. Demerit marks are given for disturbances or for breaking rules. Students in some schools are assigned demerits for even the slightest offense, such as turning around from the study carrel to look at a visitor. The usual punishment for a student who has accumulated three demerits is detention.

Corporal punishment is used in ACE schools for offenses such as lying, cheating, fighting, laziness, and failure to attain goals. The principal paddles the student, reads him an appropriate scripture, prays with him, and hugs him to indicate a love relationship.

Suspension or expulsion may be utilized for the following reasons:

1. attitude incompatibility
2. uncooperative spirit
3. rebellion toward discipline
4. sowing discord
5. chronic complaining
6. chronic unexcused absences or tardies
7. noncomformity to standards of conduct and grooming
8. lack of parental cooperation
9. inability to respond to individualized instruction

Even though all of the schools in this study have policies on suspension and expulsion, there appears to be little need for these policies. Only two schools reported that they had had to suspend or expel a student.

ACE schools have dress codes. They say dress codes are needed in order to maintain the Biblical directive for men to look like men and women to look like women. Only one school involved in this study required the "God and Country" uniform. The typical dress code includes the following:

1. Dresses or skirts may be worn up to 1½ inches above the knee. Dresses or skirt hems must touch the floor when kneeling.
2. Girls will always sit modestly.
3. Girls may not wear slacks, pant suits, gaudy hose, shorts, blue jeans, sundresses or dresses with low necklines.
4. Girls blouses or sweaters are to be feminine but not

sheer or tight-fitting; and T-shirts are not permissible.

5. Girls are discouraged from wearing any makeup; but, if it is worn, it must be worn in moderation.
6. No gaudy or distracting jewelry that might suggest a hippie appearance may be worn.
7. Girls may wear culottes or gauchos up to 1½ inches above the knee for physical education.
8. Boys will not wear short or tight-fitting trousers.
9. A girl's hairstyle should be becoming to a Christian girl.
10. Boys' hair must be neat and trimmed in a masculine manner. The length of a boy's hair must not detract from his masculinity.
11. Emblems or insignias which are not consistent with Christian principles will not be worn.
12. Shirt tails must be tucked in.
13. Belts must be worn with pants which have belt loops.
14. Students are to wear socks and shoes at all times. Boys shoes that reflect a feminine style in shape or heel will not be permitted.

ACE schools stress that good behavior should come from the person's heart in love and obedience to Jesus Christ and should not be merely conformity to man-made rules and regulations. In the light of this concept, the schools expect students to observe the following standards of conduct:

1. Show respect for the authority of all school personnel.
2. Use proper speech, and at all times avoid the use of profanity, vulgarity and slang in speech.
3. Do not smoke or use alcoholic beverages.

4. Do not listen to secular rock music, religious rock music, or country western music.
5. Do not dance or attend Hollywood movies.
6. Attend church.
7. Avoid behavior away from school that hurts your individual testimony.

Violations of these standards of conduct can result in punishment and even dismissal from school.

Do parents regard the discipline of ACT schools as harsh and unfair? Do students? Evidently not, because no one forces parents to send their children to these schools. It is true that parents could force their children to go to these schools against their will, but all of the students interviewed for this study expressed agreement with the discipline of the schools. This was true even of students who had been administered corporal punishment. Students stated without exception that one of the reasons they liked ACE schools was because they had stricter discipline than the public schools.

CURRICULUM

The curriculum of all of the schools studied follows the program of learning developed by Dr. Donald R. Howard, President of Accelerated Christian Education of Lewisville and Garland, Texas. Dr. Howard started ACE in 1971.

The ACE curriculum consists basically of programmed instructional materials and is available for kindergarten through college level. The college courses are available through Calvary College,

Belcher, Kentucky. Only one of the schools studied had students enrolled in college work. All of the rest offered Kindergarten through twelfth grade, but not all of them had students enrolled in every grade during the 1979-80 school year.

The ACE curriculum supports and teaches the Word of God. It presents the Bible as the accurate Word of God, and teaches every subject from the viewpoint of eternal values. Every subject focuses on what God would teach us in order for us to live rightly in this world. Each lesson quotes the Scriptures and is planned to glorify God and to teach Christian living. Each lesson contains a character objective with character cartoons designed to inspire the student to live a quality of life consistent with the character traits of Jesus Christ.[7]

The materials used are self-instructional and each student works on a program which has been individually prescribed based on his achievement and ability level. A lesson is called a PACE (Packet of Accelerated Christian Education). Twelve PACE's in each subject is generally considered a year's work. However, since the program is individualized, some students will do more and some less in a year. It is possible for a student to acquire the necessary credits for graduation from high school in less than the four years required in most public high schools. The researchers found at least one instance of a student completing high school in two years.

The basic curriculum found in the schools studied included English, mathematics, social studies, and science. One of the

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[7]Facts about Accelerated Christian Education, (ACE, Inc., 1979), p.10.

schools studied also offered French, Spanish, and Greek. None of the schools had science laboratories.

The physical education program found in most of the schools was very limited. None of the schools have gymnasiums, although one is in the process of building one. There is some athletic competition with other Christian schools in flag football, basketball, and tennis. There are also academic contests similar to Texas Interscholastic League literary contests, but not all of the schools presently participate.

Vocational subjects were practically non-existent in the schools surveyed. One of the schools stated it had a vocational track and that a student could receive a vocational diploma. However, the vocational diploma requirements seem somewhat nebulous, and one could infer that this program was designed for the academically weak student.

Special education classes were not found in the schools studied. It appears that these schools do not take students who have learning handicaps. One principal stated that they could take students who had been labeled handicapped and have them doing regular work in a short time.

Included in each school's curriculum is daily Bible study and devotions. Once each week the schools have chapel. In some of the schools students are tested weekly over what has been covered in these activities. All students in each school are required to memorize specified verses of Scripture each month.

The curriculum places much emphasis on patriotism. A salute to the flag and the Pledge of Allegiance is a part of each day's activities.

Most of the schools have some activities in which students work with others and discuss subjects with others. They feel that since the student works individually in his basic subjects, he needs this discussion type of activity in order to learn how to relate to others.

Each student sets goals for himself in each subject area for each day and week. The goals must be approved by a staff member to assure that realistic ones are being set. He then works in his carrel (office) most of each day. When he needs help he puts up a small American flag, or a Christian flag, and a monitor or consultant comes by to assist him. When a student completes a segment of work he takes a test over it. If he makes at least eighty percent, he goes on to the next PACE; if not, he is recycled. When a student successfully completes a PACE, he is given a congratulations slip. Parents are also sent congratulations slips showing which PACE's their children have successfully completed.

The only a time a student is required homework is when he fails to accomplish his goal for the day. In that case, he must take the work home and bring it back the next morning completed.

ADMINISTRATION AND STAFF

ACE recommends that each school have an administrator (principal) who may be the church pastor, a supervisor (teacher) for each thirty-five students and a monitor (paraprofessional) for each teacher. When a church begins a school, it must send the principal and consultant to ACE headquarters for a week of

training. The monitor is trained by the local school.

ACE has no control over the qualifications of the staff an individual school hires. They recommend that degreed persons be employed as administrators and consultants. However, most of the schools involved in this study have not followed this recommendation. Three principals had Bachelor's degrees, but only one of these was in professional education. One of these principals had a Master's degree in education. In all but the three schools with degreed principals, the chief administrator was the pastor of the church. None of these pastors had any formal training in school operation and administration. Most had a minimum of theological training.

The schools involved in this study, with three exceptions, do not have consultants. They merely have monitors, or aides. In fact, one school operates with one person who serves as pastor, principal, and consultant for the school. Some of the supervisors employed in the three schools have college degrees, but some do not. None of the aides (monitors) have college degrees. In fact, most of them have only a high school education, or less. One monitor in one school who was teaching reading had only a grade-school education.

ACE schools do not seem too concerned about formal training as a qualification for employment on the school staff. They seem to emphasize character, love of children, and being born-again Christians. ACE headquarters suggests that the best combination for the classroom is a husband-wife team because the real objective of school is to learn how to live.

Salaries paid to the schools surveyed are generally low. Some schools operate with volunteer, unpaid personnel as monitors.

THE STUDENT BODY

Enrollment in the schools surveyed ranged from slightly over 100 students in two schools to twelve students. Most of the schools have between twelve and twenty-five students.

The student body in all but two schools is one hundred percent Anglo. One school has three blacks and one school had about ten Chicanos. None of the schools prohibit or discourage enrollment of minority students.

One school admits only children of the church's members and one admits only children whose parents are born-again Christians. The rest will admit children whose parents are willing to sign the required statement of agreement to school policies.

TUITION AND FEES

Tuition charges in the schools surveyed ranged from $50 to $75 per month for the first child with reductions in tuition for each additional child from the same family. In addition, most schools charge students $1.00 for each PACE. One school charges students absolutely nothing but admits only children of members of the church. Only one school principal stated that the church did not have to supplement the tuition and fee charges from the regular church offerings. However, in this school, the only paid employee was the principal, who was also the pastor of the church; and the church furnished the facilities and utilities for the school.

STUDENT ACHIEVEMENT

All the schools surveyed stated that their students achieve more than students do in the public schools. ACE headquarters maintains that students in ACE schools tend to show up to two years above public school students on the 1957 California Achievement Test (1963 norms). In reporting such progress, no mention is made that public schools cannot be selective as can ACE schools.

Students are encouraged to achieve and assume responsibility for their own achievement through an incentive program. This incentive program is a three-level program--Level "A", "C", "E". Each level carries with it certain responsibilities and privileges.

Level "A" responsibilities include:

1. Complete 1½ PACES per week.
2. Maintain academic balance (means completing at least one PACE in each major subject every three weeks).
3. Accumulate no more than 45 minutes detention during the preceding week.
4. Memorize the previous month's Bible selection.

Level "A" privileges include:

1. A fifteen minute morning break.
2. Can read approved literature and engage in approved extra-curricular activites in the student office.

Level "C" responsibilities include:

1. Complete two PACE's per week.
2. Maintain academic balance.

3. Accumulate no more than thirty minutes detention during the preceding week.
4. Memorize preceding month's Bible selection.
5. Present a five-minute monthly oral report on an interest area or project.

Level "C" privileges include:

1. A twenty-five minute morning break.
2. Can read approved literature in student office, listen to inspirational tapes, etc., at any time during day except during P,E., devotions, and chapel.
3. Can engage in approved extracurricular activities in office or participate in other assignments and projects outside of the learning center.
4. Can be out of seat without permission for learning center functions.
5. Can serve on approved projects: errands, office aid, student monitor, etc.

Level "E" responsibilities include:

1. Complete 2 PACE's per week.
2. Maintain academic balance.
3. Accumulate no detentions during the preceding week.
4. Memorize the previous month's Bible selection.
5. Read a PACE literature book or a book selected from a prepared list and present both a written and oral report.
6. Be available for participation in school activities: chapel, guest tours, etc.
7. Must be engaged on a regular basis in some form of Christian Service in a local church: teaching class,

usher, choir, etc.

Level "E" privileges include:

1. All of the "C" privileges.
2. May attend approved off-campus functions of a spiritual or educational nature.

INTERPRETATIONS AND CONCLUSIONS

Most administrators in these ACE schools claimed their students were "two to four years" ahead of the public school students on achievement tests. Frankly, the investigators were somewhat skeptical of these claims since the actual test results were never shown to them. However, these students should be ahead of the public school counterparts since there are several factors in the private schools favor:

1. These children pay tuition. This means the poorest families are omitted.
2. About 95 percent are white. Minorities, as a group, score far lower on intelligence and achievement tests.
3. These private schools do not take special education children.
4. Parents are always supportive of the school.
5. The teacher-pupil ratio is quite low - often as low as five to one.
6. Disruptive students are not tolerated.
7. Discipline is excellent.

There are several positive aspects of these schools that would tend to produce good results:

1. Students have a purpose in life based on their and their

parents' religious faith.

2. Discipline is excellent in a controlled autocratic milieu.
3. The curriculum is individualized; students move at their own pace.
4. Parents cooperate with the school and agree with its objectives; otherwise, their children wouldn't be there.
5. Students are usually a homogeneous group.
7. Private schools cost less per student.

RECOMMENDATIONS FOR PUBLIC SCHOOLS

A major purpose of this study was to determine if some of the ACE practices could be replicated in public education.

1. The individualized programmed approach may be feasible for some students who do not adapt to the traditional lecture-type group instruction.
2. Also, programmed courses would give small high schools more variety of courses than possible under normal situations.
3. Programmed courses could be a possibility for gifted students who need to work at a far more rapid pace than other students.
4. After seeing poor discipline in some schools, one cannot help but admire the strict discipline, quiet classrooms, and absence of tobacco and drugs in the ACE schools. One would note, however, that you couldn't easily transfer these disciplinary techniques to the public schools.

5. Most of the ACE schools visited were quite small, some with as few as fifteen students. Perhaps public schools could experiment more with cottage type schools spread out in various sections of the school district.
6. The deep religious faith permeating the school philosophy certainly adds to the cohesiveness of the school. Many of the public schools problems are based on the rootlessness of American society. Perhaps schools could agree on some basic tenets and principles and emphasize them.
7. ACE teachers are selected primarily on the basis of character, religious beliefs and commitment to teaching. Public schools should emphasize these characteristics more than degrees, certificates, and subject competence.
8. Students interviewed did not seem to resent corporal punishment administered to them. The principal took time to explain why the punishment was given and assured them of his love and concern afterwards. Many other principals and assistant principals often "bust" the student perfunctorily and send them back to class immediately.
9. Although ACE schools participate in athletics, this phase of the program is not emphasized. Extracurricular activities in public schools may receive too much money, time, and attention.
10. Public schools should work more to get parents involved. Of course, working with 2,000 diverse parents in a large school is not comparable to dealing with 20 parents who belong to the church at the school and share basic beliefs.
11. Some ACE schools seem to do well in rather meager physical

facilities. Expensive school plants should be down the list in priorities.

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